Supplementary Reading List: Lamantia: Poetry Now.

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The Gothic Sensibility

Walpole, Robert (1717-1791): The Castle of Otranto, the first Gothic novel, 1764. Penguin Books; other editions in print.

Radcliffe, Anne (1764-1823): Prolific narrator of the tale of terror. The Mysteries of Udolpho, 1794; The Romance of the Forest, 1791; The Italian, 1797, the latter revealing the character of Schedoni, model for Byron and the "byronic hero". Radcliffe was named "The Spectre" by Lautréamont/. Oxford Univ. Press, paper & hd editions.

Lewis, Matthew Gregory. 1775-1818. The Monk. "Superior in all respects, to the bizzare flashes of the brilliant imagination of Radcliffe" (Sade). In print in U.S. paperback.

Maturin, Charles Robert: 1782-1824. Melmoth the Wanderer, 1820. "Melmoth, the great satanic creation of the Reverand Maturin." (Baudelaire). "The god-father of shadows" (Lautréamont). Paperback.

Sade, D.A.F.de: 1740-1814. "The Marquis de Sade, the freest spirit that ever existed" (Appolinaire). Grove Press translations in print in paperback. Reflections on the Novel (1800) in Grove edition of The 120 Days of Sodom and other writings.

Brown, Charles Brockden. Wieland or the Transformation. First American novelist, late XXXX 18th and early 19th centuries.

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N.B.: The gothic heritage culminates, transformed and purified, in Lautréamont's Maldoror. In America, Poe's tales bear ample evidence of the further evolution of the gothic mode. Poe's 20th century. "heirs" are H.P. Lovecraft, Clark Ashton Smith, Frank Belknap Long and others of the "Lovecraft circle" inspried by his Cthulhu Mythos. These authors' works are readily obtainable in many current paper back editions, by Panther and Ballantine editions, or, in hardback, issued by Arkham House, Sauk City, Wisconsin 53383. See Lovecraft's important, exhuastive essay: Supernatura l Horror In Literature.

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COSTANOAN INDIAN SONGS

(of the San Francisco Bay Area)

Words of a few Costanoan songs have been preserved.

A dance song runs:

"Dancing on the brink of the world."

The following was sung by a wood rat in the mythic time when animals used human speech:

I dream jump
I dream of you
Rabbit
Jackrabbit
Quail

A one-phrase song said to have been a charm sung by a blind man to a girl who was influenced to become his wife:

"There goes meat."

POETIC MYTHIC TEXTS OF THE COSTANOAN INDIANS of the San Francisco Bay Area

The Beginning of the World

When this world was finished, the eagle, the humming-bird, and the Coyote were standing on the top of Pico Blanco. When the water rose to their feet, the eagle, carrying the humming-bird and Coyote, flew to the Sierra de Gabilan. There they stood until the water went down. Then the eagle sent Coyote down the mountain to see if the world were dry. Coyote came back and said: "The whole world is dry." The eagle said to him: "Go and look in the river. See what there is there." Coyote came back and said: "There is a beautiful girl." The eagle said: "She will be your wife in order that people may be raised again." He gave Coyote a digging implement of abalone shell and a digging stick. Coyote asked: "How will my children be raised?" The eagle would not say. He wanted to see if Coyote was wise enough to know. Coyote asked him again how these new people were to be raised from the girl. Then he said: "Well, I will make them right here in the knee." The eagle said: "No that is not good." Then Coyote said: "Well then, here in the elbow." "No, that is not good." "In the eyebrow." "No, that is not good." "In the back of the neck." No, that is not good either. None of these will be good." Then the humming-bird cried: "Yes, my brother, they are not good. This place will be good, here in the belly." Then Coyote was angry. He wanted to kill him. The eagle raised his wings and the humming-bird flew in his armpit. Coyote looked for him in vain. Then the girl said: "What shall I do? How will I make my children?" The eagle said to Coyote: "Go and marry her. She will be your wife." Then Coyote went off with this girl. He said to her: "Louse me." Then the girl found a woodtick on him. She was afraid and threw it away. Then Coyote seized her. He said: "Look for it, look for it! Take it! Eat it! Eat my louse!" Then the girl put it into her mouth. "Swallow it, swallow it!" he said. Then she swallowed it and became pregnant. Then she was afraid. She ran away. She ran through thorns. Coyote ran after her. He called to her: "Do not run through that brush." He made a good road for her. But she said: "I do not like this road." Then Coyote made a road with flowers on each side. Perhaps the girl would stop to take a flower. She said: "I am not used to going between flowers." Then Coyote said: "There is no help for it. I cannot stop her." So she ran to the ocean. Coyote was close to her. Just as he was going to take hold of her, she threw herself into the water and the waves came up between them as she turned to a sand flea (or shrimp: camaron). Coyote, diving after her, struck only the sand. He said: "I wanted to clasp my wife but took hold of the sand. My wife is gone."

Louse
Maldonor

*Coyote's wife said
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many children. We alo
another woman so
woman said, "Well, go
Then he had five
we make our houses?
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*Now Coyote give
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*Makewiks is an unit
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said: "There is no
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yote, diving after
clasp my wife but

Coyote

Coyote's wife said to him: "I do not want you to marry other women." Now they had only one child. Then Coyote said: "I want many children. We alone cannot have many children. Let me marry another woman so that there may be more of us." Then the woman said, "Well, go."

Then he had five children. Then his children said: "Where shall we make our houses? Where shall we marry?" Coyote told them: "Go out over the world." Then they went and founded five rancherias with five different languages. The rancherias are said to have been Ensen, Rumsien, Ekkheya, Kakonta, and that of the Wacharones.

Now Coyote gave the people the carrying net. He gave them bow and arrows to kill rabbits. He said: "You will have acorn mush for your food. You will gather acorns and you will have acorn bread to eat. Go down to the ocean and gather seaweed that you may eat it with your acorn mush and acorn bread. Gather it when the tide is low, and kill rabbits, and at low tide pick abalones and mussels to eat. When you can find nothing else, gather buckeyes for food. If the acorns are bitter, wash them out; and gather "wild oat" seeds for pinole, carrying them on your back in a basket. Look for these things of which I have told you. I have shown you what is good. Now I will leave you. You have learned. I have shown you how to gather food, and even though it rains a long time people will not die of hunger. Now I am getting old. I cannot walk. Alas for me! Now I go."

Coyote and the Hummingbird

Coyote thought he knew more than anyone; but the humming-bird knew more. Then Coyote wanted to kill him. He caught him, struck him, and mashed him entirely. Then he went off. The hummingbird came to life, flew up, and cried: "Lakun, dead," in mockery. Coyote caught him, made a fire, and put him in. He and his people had gone only a little way when the hummingbird flew by crying: "Lakun!" Coyote said: "How shall I kill him?" They told him: "The only way is for you to eat him." Then Coyote swallowed him. The hummingbird scratched him inside. Coyote said: "What shall I do? I shall die." They said: "You must let him out by defecating." Then Coyote let him out and the hummingbird flew up crying: "Lakun!"

Coyote and his Wife

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Makewiks is an animal that lives in the ocean and sometimes comes to the surface. Coyote went to the ocean with his wife. He

told her not to be afraid. He told her about the sea lion, about the mussels, about the crabs, and the octopus. He told her that all these were relatives; so when she saw them she was not afraid. But he did not tell her about the makewiks. Then when this rose before her it frightened her so that she fell dead. Coyote took her on his back, carried her off, built a fire, and laid her by the side of it. He began to sing and dance and jump. Soon she began to come to life. He jumped three times and brought her to life.

Coyote and His Children

Coyote killed salmon and put them into the ashes to roast. He did not want his children to eat them. Therefore he pretended that they were only ashes. Once in a while he reached into the ashes, took a piece, and ate it. Then his children cried out that he was eating fire and would be burned. When they wanted to take some, he did not let them. He said: "You will be burned."

Coyote with a Thorn in His Eye

Coyote came to some women and asked them to pull out a thorn from his eye. There was only a little stick which he held in place with his eyelid. At first they distrusted him. He selected the most beautiful; "You draw it out," he sung. When she was about to take it with her fingers, he said: "No, take hold of it with your teeth." He said this so that he might seize her. When she took hold of the little stick he seized her and ran off with her. His song:

Meneyo doñ kac op ka yqpunin, you (?) me pull-out my thorn!

TRADITI

It is well known
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'Hesperian Magazine Vol. 3, r

GAUDIAN DREAM

Antonio Gaudi, ageless, greets me and pronounces several words, but in a snail shaped voice; he is seated curiously on an old crag densely covered with moss inside a Japanese garden. I recall a recent rumor that he is having a very hard time of it. He tells me in a solemn tone, "I would prefer lapis lazuli in the shape of a bird." That said, he shows me the tip of his very red and sinuously sculpted tongue. He whispers to me that he actually lives and works now in some part of Black Africa, and that he is terribly thirsty... Then he shows me a passport of multiple form and function, entitled and very spectacularly stamped in English: LIBERTY PASSPORT. He gives me the so-called elixir, a hexangonal star. Disappearance. But there remains a haunted wake of the two words: UBIQUITY and SOLITUDE, perfectly united in a sort of sculpted shell, a presence so limpid that I cannot keep myself from looking at it... Upon waking, the so-called elixir incarnated the dawn.

Shuzo TAKIGUCHI

(translated by Mary Hardy)